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A PLEA

FOR THE

"HONEST" USE

OF

GOD'S OWN DAY.

BY

MRS. H. A. COVERT.

NEW YORK:
WARD & DRUMMOND.
711 BROADWAY.

A PLEA

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"HONEST" USE

OF

GOD'S OWN DAY.

"He calls the hours His own;
Let Heaven rejoice, let Earth be glad,
And 'Praise' surround the Throne."

"Hosanna!
In the highest strains
The Church on earth can raise!
The highest heavens in which He reigns
Shall give Him nobler praise."

"He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness
And wonders of His love."

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A PLEA FOR THE "HONEST" USE OF GOD'S OWN DAY.

THIS "PLEA" was compiled by one who was influenced to try in this way, although feeling incapable (yet urged by the strongest of desires) to rescue God's Holy Day from the thraldom of sin and worldliness, which robbeth God, and is done through inconsideration, and through the instrumentality of the Devil, and his legions of angels.

I would ask in hopeful spirit, the pardon of the talented Christian writers, whose quotations, I fear, have been distorted in this pamphlet, by my non-experience at writing in form for publication; these "friends" may rest assured that I grasped their hand in the spirit of joyous fellowship, as it were inveigling myself into companionship, because I felt that their hearts would respond to this attempt of a Soldier of the Cross to drive back the "hostile foe of mankind," and stand in defense of God's memorial monument of mercy, erected before the spirit of the "arch-fiend" saddened our gloriously

beautiful earth; the significance of this "Memorial," through Christ, being so vast, that we would daily hold it a high privilege and holy duty to defend and keep it, in its pristine effulgence and extreme loveliness; then, will our Faith reveal unto us more effulgently the "Halo of glory" which surmounts (through God's love for mankind) the fundamental manifesto borne upon our nation's coin—viz., "In God we trust"; in trusting let us venture to keep "God's Memorial Day" holily, leaving the issue of our efforts with Him; then will, also, our Sabbath hymns, fragrant with the memory of martyrs, float around our battlements, a better safeguard than thousands of ordnance!

The day has made us, and it has made us for a witness; let the testimony be given and what a *power* shall be in it; "the busiest nation on earth resting on God's day, the Sabbath"! "The freest nation binding itself on THAT day by the restraints of God's safe Law!"

"A nation, made of ALL the nations, testing the truth and proclaiming it—that the way to knowledge and wealth of character, to lawful power, liberty, virtue, and domestic blessings, as well as to true religion and the hope of glory, is led by God in the light of His Sabbath." "It is true! Let the world hear it, and from us!"

"It is the day announcing His Son,—be thankful for it then and keep it holy," for holy

is its Owner! "What a wealth of blessing, what immensity of power is bound up within it;" may these not, I would ask, be compared to a sheaf of perfectly matured grain representing six days' mercies and joys, developing moments of ecstatic happiness, all bound round about by this all-supporting band, namely, the Sabbath; bound by the Hand of the beneficent Husbandman and Triune God, conveyed by THAT Hand unto us, for acceptance, for the nourishment (of a true life) such as cloyeth not, but satisfieth, "even to the uttermost"?

A PERSONAL NOTE.

Since all Christians are one, in the common Brotherhood of Christ, I will offer this remark; that I honestly believe that, no matter what our outward circumstances may be throughout our lives, be we weakly, poor, or rich, we can and WILL have happy hearts—which all will acknowledge to be the daily desideratum—if we bear in mind the ideal truth, that God has commanded us to "Remember the Sabbath Day to keep it holy;" first, "By the assembling of ourselves together" for holy worship; secondly, by meditation on things divine, by charitable feelings, and holy intercourse with all; seeking the companionship of God and His benediction for our dear ones, ourselves, our country, and fellowmen of all climes, praying for ever-increasing

faith and "growth in the grace and knowledge of our Lord and Master Jesus Christ," "whom to know and make known is the summit of life," saith an eminent divine; thirdly, asking, with hearts *aglow* with gratitude, for earthly and spiritual benefits; *aglow* with the bright hope attendant upon implicit confidence: and doing ONLY works of necessity and mercy!

Would also say, that I honestly believe if we do contrariwise, we will and SHALL have hearts wherein dwelleth unhappiness (meaning unrest) and our lives prove a failure and a curse, because of our failure to acknowledge and submit to God's sanctification of the Sabbath or Lord's day unto Himself, who is, in view of our never-ending obligations unto Him as a Benefactor, a justly "Jealous God"; He, meriting our fervent love, is not unrighteously jealous, being the Sustainer as well as Creator of mankind, of "Heaven, earth, and all that in them is."

> "All hail! Sabbath!
> Most calm, most bright,
> Dark were each week
> But for thy light."

I love to think of Sunday in its close connection with the "Sun of Righteousness," and in its relations to the Lord of Life and Light coming forth conqueror (of death and the nightly shades of the tomb, radiant with a halo of love and

glory), rejoicing with mankind over the incomparable victory; and O! how sublime was Mary Magdalene's recognition of the "Master"; was it not the portraiture of a heart filled with a peace indescribable? I love the echo which has *ever* since rolled down "the Ages" from her voice, filled as it was with affection's fire breathed forth in the appellation,—"Master!"

We are told, that Napoleon of the French Empire, when in the height of his prosperity, surrounded by a brilliant company of the marshals and courtiers of the empire, was asked "what day he considered to have been the happiest of his life,"—and when all expected that he would name the occasion of some glorious victory or some great political triumph, some august celebration or other signal recognition of his genius or power, he answered, without a moment's hesitation, "The happiest day of my life was the day of my first communion!" an answer fragrant with heavenly incense, bearing witness to the source of realistic happiness, the roadway to which is a holy keeping of the *Lord's Day;* leading unto Christ Jesus the gate-way of the God-given domain of eternal mansions in that "Land of peace wherein no surgings of sin disturb the invigorating calm of heaven's ocean of Love."

"Yes, the Lord's day, with its communion with God, its memorials, its exercises, instruc-

tions, and social church intercourse, ever as it returns, gives a fresh impulse to human advancement"; it is truly a fountain whence spring innumerable benefits: "Whosoever will, let him take from life's fountain freely," which will most assuredly refresh and invigorate us with an abiding strength!

"Judge not the Lord by feeble sense, but trust Him for His Word and Name's-sake, for is He not Jehovah? God of might? Yea, verily!"

> "I sit within my room and joy to find
> That Thou, who always lovest, art with me here;
> That I am never left by Thee behind
> But by Thyself, Thou keep'st me ever near:
> The fire burns brighter, when with Thee I look—
> And seems a kinder Servant sent to me;
> With gladder eyes, I read Thy Holy Book,
> Because Thou art the eyes by which I see."

Thou, O Christ! who didst bring the gift of spiritual light, art in very truth the "Light of the world,"—our spirits, blessed God, bear testimony unto this veritable fact; and our daily privilege vouchsafed, is, to walk in the "light of Thy countenance" and approving smile, for art Thou not declared to be our righteousness, sanctification, and ever-present joy?

"For who believes, clouds cannot make afraid;
We know—the Sun of Righteousness doth shine behind the shade
And ride at anchor through the gales."

"Our God, forever."

"This God is the God we adore,
Our faithful, unchangeable Friend,
Whose love is as large as His power,
And neither know measure, nor end;
'Tis Jesus, the first and the last,
Whose spirit shall guide us safe home;
We'll praise Him for all that is past,
And trust Him for all that's to come."

And when faith betimes reaches its mountain-height possibilities, we with prospective joy shall individually and as one august body sing:

"Home at last on Heavenly Mountains;
Heard the 'Come and enter in';
Saved by life's fair flowing fountains—
Saved from earthly taint and sin:
Home, sweet home, our home forever,
All the pilgrim journey past;
Welcome home to wander never,
Saved through Jesus; home at last."

Let us,—imbibing the spirit of grace which imbued the heart of Napoleon in the partaking of his "first communion feast" with his Saviour, Redeemer, Benefactor, and Maker,—be persistent in the habit of "assembling ourselves

together" (when able physically so to do) to hold grateful communion of spirit with Him, who is the Alpha and Omega, in some one of the many "temples of worship": for any person who *voluntarily* neglects public worship to find "sermons in stones, and books in running brooks," "sets out in defiance of God's expressed will concerning us His creatures, and only pretends to honor His Day": find the divine mandate in Exodus xxxi. 13, 14, 15, "Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know, that I am the Lord who doth sanctify you." "Ye shall keep it therefore, for it is Holy unto you"; observe also the assertion of verse 15, "Holy unto the Lord." Reader, behold here our *close* connection with God, *i. e.*, the Day, holy unto God, and holy unto us! Are we not also called "joint-heirs with Christ"? through the grace of our Mediator and Elder Brother? heirs of the Father? Answer: It is so declared by the King of kings in His holy record, will, and testament.

In order to use our influence on every Sabbath as regards carrying burdens of worldly anxiety on this "day of the Lord of lords and King of kings," let us give answer to ourselves and others as follows:

First, this is not a day wherein anxiety on the

"score of business" shall find place in my thoughts; I will the rather seek after the heavenly kingdom, assured by Scripture promises that the provision for bodily necessities "shall be added thereunto." We must remember, this is not a day wherein to redress business grievances.

Secondly, this our high *privilege* it is, to have divested ourselves of every burden of mind before the dawn of this, our King's festal day.

Thirdly, this high privilege is also a bounden duty and just requirement, before reaching our King's highway (the table-lands of the ages found at the terminus of every sixth-day journey along our mountain-road of high privileges) —where naught that is cumbersome is permissible.

The First Sabbath—on the evening preceding it "God saw everything that He had made, and behold it, was very good" (Gen. i. 31); "and the evening and the morning were the sixth day." "Thus the Heavens and the Earth were finished, and all the host of them." "And on the Seventh day"—that Perfect Sabbath—"God ended His work which He had made," and rested.

"And God blessed the Seventh day and sanctified it, because that in it He had rested from all His work which God created and made" (Gen. ii. 1, 2, 3).

Sanctified! the very First Sabbath!!! Ecstatic clarion note, chime on, on, on, pealing forth thy soul-inspiring melody! while we as Christian nations in adoration chant the glad refrain of, "God blessed and *sanctified* the Sabbath"—the Holy Rest-Day.

O! most vividly doth the imagination portray to the eye of Faith a reign of perfect sublimity,—a period of untarnished holiness, during that wondrously, magnificently perfect day; the first Sabbath; so also—

Through Christ's redemptive grace, doth the mind grasp and portray, in tints exquisitely beauteous, the great possibility of attaining unto a "True Sabbath" even now! in the enjoyments attached to the church-life—and through its teachings, both to individuals and the whole body of true worshippers.

"A True Sabbath is just as gloomy as is true Piety"—just as gloomy as a heart can be, that is at peace with God, and assured of Heaven, that hears the voice of a loving Father in mercy, and sees His hand in all His works; it is true, that with all this experience of faith and joy in the Sabbath, are mingled our repentance and confession of sin—and prayers for pardon (for there is the taint of sin pervading our *best* works), and for a deliverance from the Satanic *power* of sin; but the Sabbath does not make the sins nor the sorrows; it only supplies, as it

were, a more abundant fulness of time to carry them to a compassionate Saviour, there to be unburdened by Him, who is our sole deliverer, and sure hope, who delights in assuring us that "our sins are forgiven us," to "go in peace and sin no more," willingly: the highest pitch of ecstasy is *just here*, where godly sorrow is turned into joy, or a happy life, but the sorrow of the world, without God's presence, "worketh death!" verily!

Would that *all* those who hate or dread what they call the restrictions of this day—of soul-cheering elements—would try to take, and have, a fair, unprejudiced experience of its solid delights! What unknown refreshment! what expansion of the delights of heart, soul, and mind—what flashings of Heaven's own light, to brighten the "Spark of holiness and hope!" wherewith the great Giver hath blessed our life, viz.: "The seed of the woman *shall bruise* the serpent's head": this day should lie across their rough and shaded pathway like a gleam of sunshine "upon green pastures and still waters." "Men would find themselves, to speak illustratively clear, in a new world of happy feeling, if every week were allowed—by us through yielding to the promptings of the Holy Spirit—to encircle itself with this belt of heavenly light"!

"Parents! try to enkindle a hearty love in the hearts of your children for the *spiritual* uses of

the Day"; "reverence *that* day, as an Institution of God"! "God's command and our advantage unite in making the whole of the Sabbath sacred—be careful, therefore, to subordinate all entertainment to the *holy* uses of the day, not the day to mere entertainment": "the Fountain that should water your garden, parents, bubbles high up upon the hillside; lead the stream, and let it flow aright!"—"open your lips! and utter things divine among your children and home-guard, you are to be the light of your dwelling"—remember daily that your family are to live, not by bread and apparel simply, but "by every word that proceedeth out of the mouth of God." Remind them also that "every good and every perfect gift cometh down from above, from the Father of lights, with whom is no variableness, neither shadow of turning." "He remaineth faithful." "His mercies are new every morning."

A SUNDAY MORNING'S ANTHEM.

Our Heavenly Father, we Thy young children—for unto Thee the years are but an hand's-breadth—in the delightsomeness of love and of child-like confidence, would at the dawning of Thine every holy day, plunge into the soft billows of the great ocean of Thy love, there to be cleansed, strengthened, refreshed; thanking Thee for this source of happiness, this high

privilege, O, our true benefactor, true friend, and generous provider of bread for both body and soul. Amen.

Methinks the material and spiritual life combined in us as individuals may be termed a gloriously grand poem, from God's own mind and heart, whose hand alone could, and did make of it, a panoramic reality of stupendous proportions, which "through richness of grace in Christ Jesus," has for grand finale, faith's realization of eternity's glories.

The creation of the material world calls forth from mind and heart wondering admiration, praise, and love. The re-creation of man from his fallen state of sinfulness through the first parents; to the prospect and possibility of a return to holiness with its attendant happiness, through Christ "our righteousness," "Paschal Lamb," and Mediator between man the offender and an offended God, who is justly indignant, because *all* unholiness is an abomination unto Him; this, our "return" into His favor, surely calls forth grateful adoration, praises, and deep, abiding love for the Maker, the donor of "salvation's well" of inexhaustible supplies of grace and mercy; He whom it is that stampeth with perfection's seal the ever-varying phases of life in the spiritual and material world.

Let us not leave our present stand-point without embracing through the Spirit's illumination

the wondrous combination of beauty revealed in Ex. xxxiii., beginning at verse 7, on through this thirty-third chapter; I would suggest that we *all* read it, thereby entering upon an atmosphere truly sublime; and may we not, in this our nineteenth century, in grateful, humble recognition of the marvellous successes wrought out by the combined "forces" of science and religion in this and various nations, behold the Lord passing before us in His glory. Ex. xxxiii. 21, 22: "And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock"—a good foothold and place of safety at the Lord's side through all righteous endeavors, assured: "Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord that exerciseth loving-kindness in the earth." The Lord, "who is the wisdom of the truly wise-hearted." "My presence shall go with thee, and I will give thee rest"—the *rest* of confidence and the inspiration of hope.

Isa. lxvi.: "Neither let the son of the stranger that hath joined himself to the Lord speak, saying, The Lord hath utterly separated me from His people, for thus saith the Lord, Them that keep my Sabbaths and choose the things that please me, and take hold of my covenant, even unto them will I give in mine house and

within my walls a place, and a name better than of sons and daughters; I will give them an everlasting name that shall not be cut off."

Having acknowledged the proximity of Science to Religion, just here will we as mankind take up and resound the echo of gladsome sound, which is rung out by our "nation's coin" wherever looked upon—"In God we trust"—the very metals from the earth's depths, rendering, through the instrumentality of science, homage unto God the Maker in one harmonious chord of recognition, melodious with praise; Science holding up to view the beauties of the material world, the mystical powers of God's creative hand; Religion holding out the hand of recognition and of grateful acceptance of the never-failing, never-dying love and assistance of the All-wise and glorious Maker, Benefactor, and holy Lord God Almighty.

"Praise God, from whom *all* blessings flow,
Praise Him all creatures—and all created things—
here below;
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost."

"Life, like a fountain rich and free,
Springs from the presence of the Lord;
And in His light our souls shall see
The blessings promised in His Word!"

In order that we may know that it is the *Lord* who doth sanctify us, we need to keep holy His day; this knowledge appearing in the light reflected by Holy Writ, is conditional,—in obedience to the Fourth Commandment. Let us also take observation of another illuminated fact, recorded in Genesis ii. 18, 25, which is the "institution of holy matrimony," and which lies in closest connection with the "institution of the Holy Sabbath," indeed *so* closely as to be seen in its "wake" in the decrees of our holy God, both the "institutions" being sanctified by Him; whenever, therefore, perusing and viewing through faith the act of God's blessing the Sabbath—making it holy—we may and should, by aid of the same holy light, behold God hallowing of matrimony, affixing His own seal, that of the "King of kings," unto both the institutions.

Unto Jeremiah the Lord said, "Go and stand in the gate of the children of the people, and in *all the gates*, and say unto them, Hear ye the word of the Lord, ye kings of Judah and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates; thus saith the Lord, Take heed to yourselves and bear no burden on the Sabbath day, nor bring it in by the gates; neither carry forth a burden out of your houses on the Sabbath day, but hallow ye the Sabbath, as I commanded your fathers."

An outspoken "desire" of the "many" dur-

ing our World's Fair was intensely mine also,—O! joy! to hear the voice of Christians *en masse* from the gates of our "Columbian Exposition,"—this our international manifestation of honest pride and rejoicing from the heart of a grateful nation—declares, that the gates of our Exhibition *should be closed* on each Lord's Day; we would gladly assemble in the courts of the Lord *instead*, there to do Him honor in the way of His own appointment. Furthermore, a warning was given unto Jeremiah at that same visitation from Jehovah, in the words of verse twenty-seven, chapter seventeen, of Jeremiah the Prophet, viz.: "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

At this moment, as part and parcel of the *desire* given expression to, previous to the "warning" sounded by Jeremiah, let us elucidate by quoting a declaration of Jehovah, made through His servant Isaiah the Prophet, in the words of verse thirteen, chapter fifty-eight, viz., "and shalt honour Him, not doing thine own ways, nor finding thine own pleasure"; "the mouth of the Lord hath spoken it." Psa. xii. 6: "The 'Words' of the Lord are

pure words; as silver tried in a furnace of earth, purified seven times."

M. S. Wright thus beautifully renders, through flow of cultured mind, a lovely glimpse of "Sunday Morning":

"Sweet Sunday Morning comes like a fair Dove, flying from Heaven,
Beneath whose snowy wings enfolded, is a 'message' full of love;
To hearts earth-weary, news of heavenly things;
And when, with wings by solemn sunset dyed,
Back into Heaven's keeping flies the day,
May the sweet 'message' still abide
And guide and brighten all our earthly way."

While bearing upon the soul's tablet the impress of the "Sweet Sunday Morning message" of Heaven's love for all mankind, gladly would we surrender to the infatuation of offered "promises" for obedience, with which the twenty-eighth chapter of Deuteronomy is teeming in fourteen of its verses: and how truthfully is rendered through Isaiah, "I, even I, am he that comforteth you," saith the Lord; and how "just" the query which follows: "Who art thou, that thou shouldst be afraid of a man, that shall die, and forgettest the Lord thy Maker, that hast stretched forth the heavens and laid the foundations of the earth, the all-mighty One?" remember, "the fear of man bringeth a snare." But we must return to the

twenty-eighth chapter of Deuteronomy and consider the warning, "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, all these *curses* shall come upon thee, and overtake thee"; these curses are given in this same twenty-eighth chapter.

The selfsame day upon which Moses died, on Mount Nebo in the land of Moab, Moses said unto God's people, "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do all the words of this law; for it is not a vain thing for you, because it is your life; and through this thing ye shall prolong your days in the land which ye go over Jordan to possess it."

"Through the rocky wilderness
Will the Saviour lead us on—
To the land we shall possess,
Over Jordan.
Yes, by night the wondrous ray,
Cloudy pillar by the day,
They shall guide us on our way,
Over Jordan.
With His strong and mighty hand
Will the Saviour lead us on
To that good and pleasant Land,
Over Jordan.
Yes! where vine and olive grow,
And the brooks and fountains flow:
Thirst nor hunger shall we know—
Over Jordan.

Then we'll rest our weary feet,
By the crystal 'waters' sweet,
When that 'peaceful' land we greet,
Over Jordan."

Through Moses, the leader, was the demand made by God of His people, "Verily! ye shall keep my Sabbaths." This demand followed immediately the directions given by God for the compounding of the holy oil for the anointing of the priests for the tabernacle: this demand, "Verily, my Sabbaths ye shall keep," was made before the "two tables of the Commandments were received by Moses the first time; however, their God had verbally delivered the Commandments unto them from Mount Sinai, amid thunderings and lightnings; even at this "First" delivering of the Fourth Commandment, it was in the language of a simple reminder; it was an ancient custom kept by God Himself, at the ending of creation's work—a hallowed, unselfish rest of rejoicing over a full completion of the universe and its mighty machinery; of rejoicing with love over the bringing unto perfection of His masterpiece—Man—wrought in body and in spirit, capable of living through time and through eternity unto the honor and great praise of his Maker; of rejoicing in the spirit of true benevolence over the vast resources of mother earth—comprising the animate and inanimate—for the use of man and

woman, the privilege being vouchsafed unto them of subduing these stupendous forces unto an honest use, for their happiness and instruction in wisdom, which is the higher order of happiness, and another immeasurable gift of God; unto our Benefactor is due unremitting praise for benefits innumerable; have we not also, in that name "Immanuel," received the promise of the immediate presence of His Spirit within and among us?

> "Welcome now the blessed day
> When we *praise* the Lord our King;
> When we meet to praise and pray,
> And His love with *gladness* sing;
> Let the world take up the story,
> Christ has come the Prince of glory,
> Come in humble hearts to dwell,
> God with us,
> Immanuel!"

"The Sabbath" was awarded the pre-eminence among the "feasts of the Lord," by God Himself, as shown in Leviticus xxiii. 1, 2, 3.

In Deuteronomy xxix. Moses exhorteth the people to obedience, by the memory of the works they have seen and received benefit from; should pay for all with love. Deut. xxix. 18: "Great wrath on him that flattereth himself in his wickedness," "say not, I shall have peace, *though* I walk in the imagination of mine heart;

to add drunkenness to thirst: heretofore ye have drunk neither wine, nor strong drink."

Glad am I to make assertion here, in favor of the proofs given in Scripture, that strong wine is pernicious—we must *beware* of the wine that moveth itself aright, because that is the fermented kind, bearing within itself the seeds of destruction, which surely do "sting like an adder"; and gives constant proof among men, that in very truth it "is a mocker," enslaving us with its inexorable bands, only to hold us in derision for being weak-minded enough to succumb; men, through a profound study of Scripture, can now bring every needed proof that there are two kinds of wine alluded to in Scripture, viz., the pernicious or fermented wine; and the healthful, unfermented juice of the fruit, the new wine, which is harmless.

Returning from this digression, I would follow the example of Moses, whom we know was directed by God as to his doings, and the words which he spake; Moses exhorted that we command our children to observe to do all which pertaineth to God's will, which he declares to be, as it were, our life; and another Christian, under inspiration charges us that we "Warn our family of the doom that awaits the transgressor of the just demands which an observance of an Holy Sabbath make upon mankind"; namely, "Justice to God; justice unto

Man as regards his spiritual welfare; justice, through such an observance of it, which redoundeth also unto man's bodily welfare. Again, be not moved except to pity, by those who make a mock at the *sin* of misspending holy time; their *folly* surpasses all names of madness.

"Two things will probably have a keener edge in wounding the lost soul than all others, namely, 'Christ rejected,' and the remorse of having misspent holy time; write, then, on the whole of your domestic economy, this: Sunday is the holy day from the Holy God; keep it holy from secularities; He set it apart from secularities on the completion of the Work of Creation; He gives us six days successively, and He requires justly our immediate presence, and service of gratitude on every seventh day; if ye will sanctify the Lord's Day in your hearts and lives, ye shall *know*, that in keeping this Command of God, there is great reward. How immeasurably great are the height, depth, length, and breadth of this 'donation' unto Man!

"In the wording of this Fourth Command, a more full explanation of its true intent is given than in any other command; it is enacted both positively and negatively; positively, 'Remember the Sabbath Day to keep it holy'; negatively, 'in it thou shalt not do any manner of work'; none other precept of the decalogue is

given in *both* these forms, although every fair rule of interpreting them requires that when they enjoin a duty, we should regard them as *forbidding* the contrary sin, and, when they forbid a sin, we should regard them as enjoining the contrary duty; yet in this command, but in no other, both forms are used; this Fourth Command is also introduced as no other is; the first word is a solemn memento, namely, 'Remember,' and is not found elsewhere in the decalogue!

"Not only are men addressed in the singular, but the 'heads of families,' both sexes of children, both sexes of servants; also the 'cattle' and 'stranger': no such particularity is found in any other precept of either 'Table of the Law.'

"Reflect! teaching by example is the highest kind of instruction,—well, God, on the completion of the creation, as previously specified in this pamphlet, set us the *example* of a holy, happy 'Rest' from secular works. He set this apart, as a season for more especially-manifest love to God the Creator and Benefactor, also love for the souls and the alleviation of the bodily pains among our fellow-men: 'not for a selfish rest'; 'it is not to be spent idly,' which would be selfish; true, we are released from the labors and concerns of the week, but it is with the high privilege and glorious duty engaging in

the acquisition of the more substantial riches! Turn every six days' work over to God for the seal of His blessing; carry no *burden* in a manual way, neither mentally, during the 'holy rest season' of twenty-four hours' occupancy.

"Personally, 'in God's name,' interpose the God-given authority, both by example and precept, those of you who are parents, teachers, or it may be in a somewhat less demonstrative walk in life; nevertheless, we, every individual, carry a weight of influence—for good or for evil—every day! to you the community have a right to look for *your help* in the way of moral restraint."

In Nehemiah ix.: "The Levites make a religious confession of God's goodness and their wickedness"; at this time, "they acknowledge, as a blessed thing, the bestowment of the *holy day* of the Lord God."

"O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright—
On thee the high and lowly,
Through 'Ages' joined in tune,
Sing Holy, Holy, Holy to the great God Triune.

"To-day on weary nations
The heavenly manna falls;
To holy convocation
The silver trumpet calls,
Where Gospel-light is flowing
With soul-refreshing streams."

O yes, most refreshing and kindly doth faith's eye depict the "halo" of Heaven's coronet of gold-glistening mercies, spanning thine every "Twenty-four-hour reign," O, thou day of rest and gladness, thou day of the Christ Divine.

"Thus saith the Lord, Blessed is the man who trusteth in the Lord and whose hope the Lord is, for he shall be as a tree by the waters, and that spreadeth out her roots by the river, and shall not *see* when *heat* cometh, but her leaf shall be green; and shall not be careful in the time of drought, neither shall cease from yielding fruit" (Jer. xvii. 5). Saith the Lord, "But cursed is the man whose heart departeth from the Lord; and trusteth to the arm of flesh."

"The Sabbath hath a flood of Wisdom's light to bestow upon every seeker for light"; it is a wide-open approach unto the golden harvest-fields of *matured* wisdom, entering which, faith hath an undimmed view of Christ, who is the door by which we may enter the inexhaustible granary, viz., the Bible, for the all-sustaining food therein obtainable, "without money and without price"; let us not *barter* this "angel's food" for a "mess of pottage"; let us, the rather, cling tenaciously to the "combination all-supporting staff," namely, Bible, Sabbath; discarding with God-given wisdom the non-supporting reed, which is the *only* staff that our would-be master, the devil, has to offer, and

which he daily strives to have every individual accept and lean upon, which at every hour of need would give way, causing a fall down the precipice of woe for time and for eternity—a downfall into the regions of remorse and the darkness of utter despair; not like unto the darkness of our starless and moonless nights, methinks,—oh, no! these our earthly nights, though darksome to a degree, yet are they ever brightened by Hope's rays of peace, shed through the Christ-heraldic star; "thanks we give and adoration"; "miracles of grace" would we acknowledge ourselves to be; debtors, indeed, unto the great overruling Author of the Bible and instigator of the Sabbath,—for this soul-cheering ray, viz.: Hope's ray of peace, even in sorrow's night.

Yes! surely, hath the Sabbath "a flood of light to bestow!" in its golden opportunities. And what is it that the Rev. T. De Witt Talmage, the great Bible lover, gives us, in the *Christian Herald, or Signs of our Times*, of which he is the editor? Why, a most lovely portrayal of the "Sunshine of Religion." May God bless him for it, beyond measure; this sermon, on the above-named topic, may be found in the paper dated Feb. 1, 1893, the text being Prov. iii. 17, "Her ways are ways of pleasantness."

Permit me to infer, that one would feel repaid also for reading in the *Christian Herald*, bear-

ing date Jan. 25, 1893, the poem, entitled "Wonderful Love,"—a grateful acknowledgment, a sounding forth, through winter's vicissitudes, of the glowing warmth afforded at our Heavenly Father's hearthstone of love, the Bible. I count the poem worthy of thanks; we are indebted to F. W. A. Crain for the same; this, his rhyme of four verses, begins:

> "Wonderful things in this Bible are told,
> Wonderful things that never grow old;
> Wonderful story of God's love for all,
> Wonderful love in the Saviour's call."

We quote, that "An open Bible means an open Heaven." Among the numerous names applied to the Word of God we find, "The fear of the Lord"; this name inspires reverence for its Author and a wholesome apprehension of the consequences of a participation in sin; the epithet is clean; no contamination, no "taint" of any kind mars its matchless beauty, and its effect is an endless life and influence: "the *only* abiding things are the pure, and right, and just; *all* bad things must eventually be eliminated from the universe": "our bad habits prevent the ringing utterance of love to Christ," discard them! and, saith Holy Writ, "sow not to the flesh."

From the mind of Canon Farrar we have the beautiful thought, viz.:

"A healthful soul, a tranquil mind,
A temper sweet, a heart refined,
High thoughts, that peace and joy bestow;
All these from temperate living flow."

We are told "the Holy Spirit is supplementary to the Bible"; hence, our Lord could say, "My words they are spirit, they are life"! He who is the Wonderful, the Counsellor, the Mighty God, the Prince of Peace; He who advises that we take His yoke upon us: this is not a "yoke of iron" (Deut. xxviii. 48); oh, no; His is that "easy yoke"; His is the "burden" which "is light," through "grace": and His "mission" bore the grand design of the possibility of the righteousness of the Law being fulfilled in us,—first, by our abiding in the "true vine," Christ Jesus, who hath dominion over sin; secondly, by our striving through faith and importunate prayer to abide in His love; lastly, by seeking to be clothed with the "whole armor" of God; for God sent His Son in the likeness of sinful flesh and for sin, that the power of sin being broken, grace riding conqueror over it, through Christ the great conquering Captain of our salvation, we, following closely as *armor-bearers* and recruits who have cheerfully enlisted, under the orders to abide by Heaven's discipline, and to protect the flag of the heavenly country, which is the banner of

Love, which floateth over each and every kingdom whose watch-word is Peace.

Saith the Prince of Peace, the King of kings, from whose domain are constantly wafted the zephyr-like atmosphere, "peace"; "be ye holy," and receive of "my peace"; "the wages of sin," they are not peace, but are verily death and misery! Christ, our Holy Prince and Holy Sacrifice, with pierced hands holds forth His peace-giving Document, causes it to glisten with dew-drop transparency and purity, making manifest its import—giveth voice, as well, to the words of its Author, as follows: "I have sanctified myself, that ye also might be sanctified through the truth." "Father, I in them and Thou in me, that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me." "Neither pray I for these alone, but for them also which shall believe on me through their word"; "that they might have my joy or peace fulfilled in themselves." "I am victor over death and the grave, giving resurrection unto life eternal," and spiritual happiness for time also; victor o'er the death-like bands of sin which would crush every hope of the heart!—the proffered "Peace-giving Document" being signed, as it were, "I," meaning, "It is *I*, be not afraid." "*I* have loved you with an everlasting love." "*I* and my Father are one." "*I* will never leave thee

nor forsake thee." "*I* will not leave you comfortless." "*I* am the Alpha and the Omega." "*I* have *finished* the work which my Father gave me to do." "It is finished!"—now! do ye all this, "in remembrance of me," viz., partake of the Holy Supper of your Lord and Master—of "my broken body and shed blood, which was shed for you, and broken for the remission of sin." "*I* loved you when you were dead in trespasses and sins."

Again: "*I* and my Father are one"; "*I* speak the words which are spirit or life": Reader, behold in the last two sentences an assertion, which, as I understand it, shows the "Trinity" or Triune God, "Father, Son, Spirit." In view of the "precious assurances" in the foregoing Document signed by Christ in person, "*I*," do we not feel to exclaim: "Rejoice in the Lord alway, and again I say rejoice." "Neither murmur ye, for consider what great things He hath done for you."

I indulge the bright hope that the following "reproach" may never be ours (Deut. xxviii. 47): "Because thou servedst not the Lord thy God with gladness of heart for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger and in thirst," etc.; "this enemy shall not regard the old nor favour the young, but he shall put a '*yoke of iron*' upon thy neck

until he have destroyed thee"; "and thy life shall hang in doubt before thee; and thou shalt *fear* day and night, and thou shalt have none assurance of thy life" (Deut. xxviii. 66). Thus may we depict the hopelessness felt by a hypocrite; "he is," saith Job, "without hope"!

By these facts may we understand that "out of Christ our God is a consuming fire." "I, the Lord thy God, am a jealous God": surely we, asking the aid of the Holy Spirit, because "the natural heart is at enmity against God," shall upon examination find ourselves desirous to love and willing to seek for the Triune God, who is vouched for in the Peace Document as being "altogether lovely" in attribute; unto whom we would devote our innate powers: God is "jealous" for the "love" of our hearts, having purchased this love by giving His Holy Son unto mankind in payment for this love, which we *must* surrender, and render unto him, the rightful Owner, because the true purchaser: and how abundantly hath He *proven* unto His people, during ages, both of the past and present, that,

> "He gives us home, health, friends, and love,
> Our mercies fall from God above;
> Praise Him, drop anxious fear away,
> Let no dark sorrow mar *His day*";

neither mar our appreciation of such perfect companionship; God brings His graces down

to sense: stoops to give His word His seal which is to illuminate it with Spirit-life, God's own nature; lighting up the entire Scriptural roadway that we may see, "arise and go to our Father," and that by climbing up we may get a firm foothold on the "Rock of Ages"; having done this, setting ourselves at work with such "talents" as we possess, to erect a light-house—"for to us God gives the keeping of the lights along the shore," to illuminate our coast and shed rays of cheer upon the vast expanse of Life's Ocean! "Stop sinning, start serving."

"Lead to the shadow of the 'Rock of Ages,'
O keep Thou me
Safe from the arrows of the world's temptations,
Close, close to Thee.
There from the billows and the tempest hiding,
Under the shelter of Thy love abiding,
Safe in the shadow of the 'Rock of Ages,'
Joy shall be mine."

In life we find "bitterness" or anguish of mind, to be an extreme opposite to "joy": and how must it be with "no touch" of God's compassion within our hearts to keep us assured that although "tribulation" verily is ours in the night of sorrows, yet "joy" shall return unto us, to "hover" with its wings of "peace."

"'No touch of God,' oh 'bitterness' in the extreme"; how far from the peaceful sweetness is it of consecration unto God; of striving in

each daily routine of life's work to draw others into the service of the "perfect" Master.

"What! no touch of God upon our thoughts, words, actions," goings out and comings in? O! what a blank—indeed an entire lack of happiness—having, above one, a cloud of gloom which shutteth out the warmth and cheering light of the ever-needed "Sun of Righteousness"!

Joyfully exclaims Rev. T. DeWitt Talmage: "It is a *grand* thing to go to bed at night and to get up in the morning, and to do business all day, feeling that *all is right* between my heart and God. No accident, no sickness, no persecution, no peril, no sword, can do me any permanent damage; I am a forgiven child of God, and He is bound to see me through; He has sworn He 'will see me through.' The mountains may depart, the earth may burn, the light of the stars may be blown out by the judgment hurricane, but 'life and death, things present and things to come, are mine.'"

> "He leadeth me, O blessed thought,
> Oh! words with Heavenly comfort fraught;
> By *night*, by *day*, o'er troubled sea,
> 'Tis His right hand that leadeth me."

And shall our desires—in the Love-glow to which these assuring words give rise—be less fervent than those beseechings of the following poet:

"More holiness give me,
More strivings within;
More love for my Saviour,
More hatred of sin."

For all *sin* is an abomination unto Him, the Holy One; *sin* pleaseth Him not! Consecration is what pleaseth Him, consecration is what we *owe* unto him.

"Confession,
Separation,
Cleansing,
Consecration."

"Oh! help us, dear Father, to bring Thee
Some fruit, as the proof of the love
Our lips are so fond of repeating,
Give courage and strength from above!
And spare us from hearing the sentence
While Heaven with music is rife,
As—slowly—the darkness o'erwhelms us,
An empty and useless life"!!!

(MAY M. ANDERSON).

CONSECRATION.

"So long as their contact with God was maintained, the *power* of God went with them in the face of the greatest impossibilities." "With God all things are possible." 1 John iv. 4: "Greater is he that is in you than he that is in the world"; again, "My statutes, which if a man keep, he shall live in them." Real living hath

in it the element of progression; saith St. Paul, "I can do all things through Christ which strengtheneth me"; saith Christ, "*Without* me ye can do nothing," and again, "Except the Lord build the house, they *labor in vain* that build it": thus we see, that a child-like confidence in the "All-Father" is our fortification and only fort.

The following borrowed article is the production of another profound writer whose name I would be happy to classify (but I have it not) *en groupe* with those eloquent portrayers of truths quoted for this PLEA,—names treasured undoubtedly also in the mind's picture-gallery, of many of this century's most scholarly scholars: the article referred to is entitled "The Bible," and is as follows:

"THE BIBLE."

"O, friends! if there is one 'great' thing in this world, it is the Bible of God; great in origin, great in thought, great in promise, great in beauty, great in purpose, great in power, great in its results; it hangs as by a golden cord, from the throne of the Highest, and all Heaven's light, life, love, and sweetness comes down in it for us! It hangs there like a celestial harp, the daughters of sorrow tune it, and awake a strain of consolation. The hand of Joy strikes it, and it feels a diviner note of glad-

ness. The sinner comes to it, and it discourses to him of repentance and salvation. The Saint bends his ear to it, and then it talks to him of an Intercessor and an immortal kingdom. The dying man places his trembling hand on it, and there steal thence into his soul these words: 'Lo! I am with you alway, even unto the end of the world.' 'When thou passest through the waters, they shall not overflow thee; and through the fires, thou shalt not be burned'; 'Be of good cheer, I have overcome the world'; 'The last enemy that shall be destroyed is death'; 'This immortal shall put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up in victory!'

"Where is promise? where is philosophy? where is 'Song' like this? Magnify the Word of God, the Bible."

Of the written "Word of God": "W econfess that this word of God was not sent nor delivered by the will of man, but that 'holy men of God spake as they were moved by the Holy Ghost,' as the Apostle Peter saith. And that afterwards God, from a special care which He has for us and our salvation, commanded His servants, the prophets and apostles, to commit His revealed Word to writing; and He Himself wrote with His own finger the Two Tables of the Law; therefore, we call such writings holy and divine Scriptures."

Let us daily, in the spirit of profound gratitude, try to attune earth's symphonies to the "celestial harp" which in God's mercy is *ever* holden up, within our grasp, assuming the form of God's inspired Word; suspended in golden links, a perfect chain, from Heaven's own holy atmosphere, down through the chilling mists of sin, even unto fallen, but restored, resuscitated manhood for daily cheer and daily invigoration, which produceth a healthful rejoicing.

"Lord Jesus! make thyself to me
A living, bright reality,
More present to faith's vision keen,
Than *any* outward object seen;
More dear, more intimately nigh,
Than e'en the sweetest earthly tie."

In the daily struggle of our spiritual nature against the "powers of the world, the flesh, and the devil," let us lean, with the fullest assurance of God's promised help, upon the words,—

"The soul, that on Jesus hath leaned for repose,
I'll never, no, never, desert to his foes, (the world, flesh, devil).
That soul though all hell should endeavor to shake,
I'll never, no, never, no, never forsake."

Oh! how firm a foundation is built for our faith in "His excellent word," the Holy Bible. "Commit thy ways" and "thoughts" also unto Him and "thy mind shall be established as on a Foundation of Rock."

"Wisdom is the gift of God"; "let him that lacketh wisdom, ask of God, who giveth liberally and upbraideth not."

The following quotation, or "Combination of Words," appears before us, evidently encircled by gold, from the "Mine of Wisdom," viz.:

"SCRIPTURE,"
"OBSERVATION"—"REASON,"
"FEELING."

Shall we read of "the Living Stone"—"*chosen* of *God* and precious,"—*quarried* by *God* before the foundations of the earth were laid; Rock of all Ages in reverential awe would I call it! The sermon referred to, "The Living Stone," is by the renowned Rev. Dr. R. S. MacArthur, published in *The Christian Herald* of December 21, 1892. We would also wish for all the gratification of reading "Home and the Bible," an article published in a book thus designated, viz.: "Life's Pictures, or By-gone Scenes Remembered," prepared for the Am. S. S. Union, Chestnut Street, Philadelphia, and Nassau Street, New York; read also in the same great, although small, volume, "The Rest of the Laboring-man." Read one of the American Tract Society's Tracts, D. Fanshaw, printer, either number 323 or number 334,—am doubtful which; the subject in question is, "The Bible an Inspired Book, proven by Six Arguments,

namely, 'Proof from Prophecy,' 'Proof from Miracles,' 'Argument from the early spread of the Gospel,' 'Harmony of the Scriptures,' 'General scope and object of the Scriptures,' 'Adaptation to the spiritual wants of Man.'"

Says one David Bogue, D.D., "The New Testament conveys more improvement to the mind than *any other* book,"—proving the assertion in his "Essay on the Divine Authority of the New Testament," founded on John xx. 39, "These things are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing, ye may have life through His Name." D. Fanshaw, printer, and published by the American Tract Society, No. 150 Nassau Street, New York. Read Tract No. 590, on "The Power of the Bible." Read at least a chapter per day (I'm sure that this is a desire which we have personally) of that ever-blessed Book, the Bible; we will read it each time, even as a Letter from our loving Father in Christ Jesus. Grasp it, we would, as the richest treasure of infinite wisdom and of infinite love—a treasure which in the "balance" of Heaven would outweigh all the books and publications in the universe.

Go we would as individuals and as nations and prayerfully consult that unerring Chart, that infallible Directory, humbly trust to it and to our God—and never, never will we have

reason to regret that we have been—although, perhaps, violently—severed from our idols, as thereby we may become the more firmly linked by the golden chain of grace unto the "Throne of the Eternal."

Shall we neglect asserting in humility our God-given claim to an *ownership* through Christ in the "*assurance*" of the *Divine* nature being restored unto man, namely, such as *receive* the Gospel embracing Jesus Christ as the *only* Saviour? Then are we by this true and living faith delivered by "Him and through Him" from *the wrath of God* against us as sinners, and delivered from the destruction attendant upon sin, and have instead "eternal life" conferred upon us. But *the wrath of God abideth* upon those who do *not believe and receive* the "assurance" of the Gospel, viz., this "salvation" sent as a "gift," which, saith Paul the Apostle, "is worthy of all acceptation"; worthy also the rendering of a gratefully-loving service.

A PRAYER.

Our God, we, every person ever born, upon investigating truth's channels by the light of that "innate spark" of true wisdom which Thou hast ever graciously kept alive within our souls, find, and confess ourselves to be great sinners in Thine holy eyes; we repent of having so grieved Thy righteous love with these our

sins, and would ask the strength of Thy Spirit —which cometh down from the Throne of Grace — wherewith to disentangle ourselves from these meshes of sin, which the Evil One hath cast about us, in his satanic power, because of man's first act of disobedience. We hear, O Triune God, the zephyr-like strain and "assurance" breathing upon us as we bow before the mercy-seat, an answer in Thine own words, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." We thank Thee for our solid foundation of Hope, an expectancy, through Christ's atoning, redemptive power: and asking for the daily bread which sustaineth spiritual life, would go onward, bringing forth works meet for repentance—would start serving, would bring forth the fruits of lovely righteousness, that Thou mayest rejoice over Thy peoples, and that Thy power, over and above all powers, may be ever manifest in us, unto the praise of Thy great salvation, wrought by Thy Holy Son Jesus, Saviour of men, for Thy creature, man.

Amen, our Triune God, Amen.

> "Amen! I said, when first I *gave*
> Myself to Christ that He might save";—

that is, impart unto me the benefits to be derived from salvation.

"And still, my tongue repeats that word
Whene'er I call upon the Lord.

"Amen! the Covenant is secure;
In *all* things ordered well, and sure;
The 'promises' confirmed remain,
In Christ they're Yea! in Him Amen.

"'AMEN'—this is the Saviour's name,
He is the faithful, true 'Amen';
As He hath said, so shall it be,
Amen to all eternity!"

. . . . . .

"Pardon, acceptance, peace, and joy,
Through Jesus' name are given;
He on the cross was lifted high
That we might reign in Heaven."

"Glory to God in the Highest, and on earth, 'Peace,' good-will to men!"

"In rapturous tones that strain arose—
And burst upon the night's repose,
A white-winged legion from on high
With dazzling glory filled the sky."

A PASSING THOUGHT.

Our Father, we thank Thee for sending Thy peace-giving Son into our midst, bearing from Thine own garden the olive-branch of peace, for a transplanting into the garden of our souls, insuring it, by Thy word of truth, against destruction through the blasts and blights of

the life's storms—promoting its growth unto bearing of blossoms and fruits of holiness,—namely, happiness.

> "Oh! morn of gladness, day of joy,
> Well may thy praise our tongues employ,
> Well may we join that song of love
> First sung by myriads from above,
> When brightly dawned upon the earth
> The morning of our Saviour's birth."

> "The Prince of Peace, our Saviour, King,
> Now reigns above the skies,
> Yet brings His graces down to sense,
> Which helps our faith arise,"
> "Her better portion trace."

Rev. iv. 2, 4: "And, behold, a throne was set in Heaven"; "and, behold, there was a rainbow *round about* the throne,"—the throne of the great King of kings graciously made manifest unto St. John the Revelator. This throne was encircled—we have been told, and are led to suppose by the words "round about"—by a symbol of mercy, namely, a rainbow; giving encouragement to seek His presence and companionship—His face, evermore.

Catching a gleam of illumination with heart, soul, and mind, from Heaven's own King in His revealed mercy, by this symbolical rainbow in Revelation, and by the symbol of the Paschal Lamb, made a verity by the *death* of the Prince

of Peace, the only begotten Son, let us, in full and earnest *assurance*, "ask, seek, find" *all* the Bible assurances to be indeed "*aglow*"; thus mercifully illuminated, for our growth in grace, and the knowledge which pertaineth unto the Triune God—realizing that verily, "in Christ," these assurances are "yea, in Him amen!" In May of A.D. 1891, I saw recorded that our Bible had already been translated into two hundred and thirteen languages and dialects. Oh, friends, we *all* who comprise these varied tongues, are indeed the assured owners of a volume of true Wisdom, owners of a casket of priceless gems, which encircle "the Pearl of greatest price."

We will rejoice with Rev. T. DeWitt Talmage, in being permitted the possession of not only a family Bible for hearth-stone counsel and cheer to hold in the one hand, but will rejoice with him also in the individual possessorship of its fac-simile, with the attendant privilege of sharing the inexhaustible riches with all mankind; aiding the beneficent and gloriously grand scheme of placing a copy of the Bible in the hand of every child in the land; and may its profound counsel and warnings against the use of wine, when it moveth itself aright (representing intoxicating, fermented drinks), be acknowledged as wise—in connection also with all the wisdom found within the vast range of its in-

spired books, beginning with Genesis i. 1 and ending with the closing words of Revelation; holding as we do this family Book in the one hand, while we hold in the other hand—with hearts aglow with the two-fold blessedness—all of the needed earthly good which our God seeth we individually need, and shall daily reap if we are "diligent in business"—in our calling —"fervent in spirit, serving the Lord."

During this year of our Lord 1893, also during life's entire campaign, O, let us have for our most earnest desire, that the Bible prove unto each of us, as Rev. T. DeWitt Talmage expresses it, "Fresher, truer, lovelier, grander, mightier, as we forward march, under the orders of the great Captain of salvation, our All in all; and shining in its true light that it seem as real as earth, and as real as life itself." And with this Word for a "lamp unto our feet," and for a "light unto our path," may the Ten Commandments and the Sermon on the Mount prove themselves indeed the two greatest things ever written: showing our duty to God with attendant assurances of reward, and showing that we are indebted to mankind to love one another. "Love worketh no ill to his neighbor," and is therefore called "the fulfilling of the law"; and may the echo of God the Father's voice from Mount Sinai be heard in the new command, "that ye love one another," which

was given by God the Son, the Truth, the Life, the one only appointed Way, by whom we may obtain a companionship with the Father.

Precious Bible! "What a treasure doth the Word of God afford!"

"Food to which the world's a stranger—
Here, my hungry soul enjoys,
Of excess there is no danger—
Though it fills, it never cloys.
On a dying Christ I feed—
He is meat and drink indeed!"

Oh, let us ever appreciate and hearken unto Christ's words, "This do in remembrance of me," that is, partake of the emblems of "His broken body and shed blood," which great *offering* was made for the saving of our souls alive, from the death of sin—for the saving of us from the miseries attendant upon the service of sin in this life, and the wages paid for sin in the Hereafter, or future state of existence.

PRECIOUS BIBLE! WORD OF CONSOLATION.

"In the hour of dark temptation
Satan cannot make me yield,
For this word of consolation
Is to me a mighty shield.
While the Scripture truths are sure,
From his malice I'm secure;
Vain his threats to overcome me,
Satan trembles at the Word;

'Tis a sword, for conquest made —
Keen the edge, and strong the blade."

"Shall I envy, then, the miser,
Doting on his golden store?
Sure I am, or should be, wiser;
I am rich—'tis he is poor;
Jesus gives me in His Word—
Food and medicine, shield and sword."

"The mercy of the Lord hath no end, but is renewed every morning, and great is His faithfulness" (Lam. iii. 22, 23). "Who is he that saith, and it cometh to pass, when the Lord commandeth it not" (verse 37).

"Without me ye can do nothing," saith the Christ.

Isa. xl. 8: "The grass withereth, [meaning all Nature], the flower fadeth; but the *word* of our God shall stand forever."

Isa. xl. 5: "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

Isa. lv. 3: "Incline your ear, saith my God, and come unto me and your soul shall live." Verse 6: "Seek ye the Lord while He may be found." Verses 8–13 inclusive: "The happy *success* of them that believe"; "Except the Lord build the house they labor in vain that build it."

Rev. Henry Ward Beecher, "On the Bible":

"I do not believe," writes he, "there is in the compass of human literature a book that deals with such profound topics; that touches human nature on so many sides of experience; that relates so especially to its sorrows, its temptations, and yet, looks over the whole field of human life with such cheerfulness of spirit"; "the New Testament is a book of radiant joy."

Most heartily, indeed, may we rejoice with these men of divine culture and high literary attainments over the veritable reality of this great treasure-house, *i. e.*, the Bible, wherein are stored to repletion gems indestructible, for persons of varied ages, viz.: Christ blessing infants, with an acceptance in the covenant of baptism; calling older children, also, unto Him for the purpose of laying His hands upon them in blessing; blessing men and women with the covenant of the Lord's Supper sacrament. Hear also the hope-giving words, "I, the Lord thy God, have called thee in righteousness, and will hold thy hand, and will keep thee"; "be not afraid."

> "E'en down to old age, all my people shall prove,
> My righteous, eternal, unchangeable LOVE."

In the great treasure-house, namely, the Bible, are stored not gems alone, but crystals too, transparent with Hope's cheer—perfect in their power to dispel gloom from the most heavily laden heart, of either the beggar at the door

asking bread or a pittance—or the thought-laden heart or mind of the king on the stateliest of earthly thrones; thirdly, gems also which are lustrous with needed wisdom for every kingly crown, which even the *wisest* among the rulers may feel to rejoice at being possessors of.

Oh! the depth of joy that may be found in the prospective, as well as in the realization of the fact, of these treasures being within easy access of applicants in each and every phase of life in this God-blessed land, and through the missionary instrumentality of Christ's disciples, the same wealth of happiness has been, or shall be, accorded each and every land under God's sun —the luminary of nature's day—and through God's Son, the Luminary of Heaven and of all that is Heavenly; for so hath God declared!

Shall we, then, such highly favored mortals, as we most certainly must, acknowledge ourselves to be living, too, under the promise of being endowed with immortality in the eternal world,—having reached or mayhap verging upon such noble stature of manhood or womanhood,—shall we allow the selfish desire a place in our hearts, that of monopolizing any one of God's holy days by frivolity?—which always floweth as a channel through the Sunday recreations, which are planned by human minds for humanity's adaptability, when on the other hand ample proof is given that God's appointed

way for Sabbath recreation is the right, the only safe way, being in its every tendency simply right; a rendering unto God what in the light of honesty is *due* Him; also a rendering unto man and beast a renewal of all such powers as God in His generosity has invested them with; for man's happiness; for the comfort of the dumb creatures; and unto the world-wide and eternal glory and praise of the Maker and loving Benefactor of all!

Methinks, the oldest among us will admit that we lack that "fulness of wisdom" such as our Heavenly Father possesseth.

We would not lose sight of the bountiful benefaction of each of the six consecutive days, vouchsafed more than fifty times annually, for a participation in the engaging of secular and social life, restricted only by laws from God, which same laws are for our highest interests, both for time and forevermore; and I earnestly wish, that each employee in the civilized world —elsewhere the hope would prove vain indeed —be granted and awarded a half-holiday, on that day which best suits—whichever day of the sixth proves to be the most conveniently proper one—the interests of the gigantic needs and proper requirements of the vast business world, employers planning wisely in this matter. Remembering, "As ye would that men should do unto you, do ye also unto them likewise."

Christ's rule, which is truly "golden," having the ring of the pure reliable metal; then comes chiming in from Obadiah in the words of earlier ages—verse fifteen, "As thou hast done, it shall be done unto thee; thy reward shall return upon thine own head." In the spirit of true brotherhood, for humanity's sake, would we sanction the weekly half-holiday, for the joy of those who build our houses, etc., etc.; then Sabbath hours, possibly, will not be so secularized. May we in every particular be willing to "sow to the Spirit," resting assured that life eternal are its promised fruits.

May praises roll from the lips of all the honorable the world over, to the memory of Col. Elliott Fitch Shepard, for his love of the Holy Sabbath —who embraced it in its original infatuating fulness and all-sustaining vitality. "Keep my statutes, commandments, and judgments, which if a man do, he shall live in them"; and thus also saith God, "Whosoever honoreth me, will I honor."

Quotation from *The Christian Herald*, from the pen of the renowned Mrs. M. Baxter, who so irradiates our Sunday-school Lessons in this popular weekly journal, as follows: "It behooves those who have the honor of God at heart, to witness strictly against the Sabbath desecration around us; neither buying, travelling, nor working on God's Holy Day; but bearing wit-

ness that we appreciate His gift to us. At the same time let us learn the lesson of inward Sabbath rest, of that real faith in our God which leaves us undisturbed by all and every thing which He in His love and wisdom permits; a rest which gives God room to work, brings power into our lives."

"The keeping of the Sabbath was God's first command, and in the first place it was a gift, before it became a command; God blessed the seventh day and hallowed it (Gen. ii. 3). 'The Lord hath *given* you the Sabbath.' God rested from His works on the Sabbath day, and it is the desire of His heart that His people shall learn to 'enter into His rest,' and understand him. Rest and faith, which are intrinsically the same, come from fully appreciating God.

"Sabbath desecration is always increasing in our land, and it is surely ripening it for coming judgment. With the decline in the public recognition of God, has come idolatry of money and national selfishness. A land which lets go her Bible, and her Sabbath day, and whose very spiritual leaders advocate amusements on the Sabbath, must of necessity soon lose all of the back-bone of self-denial which makes a nation great and powerful."

Being the Lord's day, naturally we would say, devote it to His honor; to the fulfillment of His expressed wishes and glorious plans; devote

it unto that which would best please this, our generous Benefactor—the All-wise One, the Omnipotent One, the only Saviour, the Triune God.

"Thy goodness, Lord, our souls confess."

We find that Moses, David, Isaiah, Jeremiah, Ezekiel, also New Testament advocates and disciples unto truth and righteousness, frequently admonished the people as to the sanctity cf the Sabbath. Shall we make "the fear of the Lord" a ruling power of joy within us, which leadeth unto joys eternal? If we desire this ever-abiding joy, then we will make no attempt to disannul the perfect laws of the Holy Law-giver.

"Sow unto, and reap of, the Spirit."

Malachi (messenger of Jehovah) represents Jehovah as the loving Father and Ruler of His people—thus saith this same Prophet: "Then they that feared the Lord spake often one to another; and, the Lord hearkened, and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and thought upon His name." "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels"; methinks jewels for His crown of rejoicing, because the Word announces that "there is joy in Heaven over one sinner that

repenteth"; then, how vastly great will be the rejoicings over multitudes of repenting ones who, having sought for the Father, found Him even unto the joy of their souls forevermore. Returning to the completion of God's message through Malachi, we read: "And I will spare them, as a man spareth his own son that serveth him." You will remember our having, a moment ago, read this quotation, namely, "The Lord hearkened, and heard"; this *assurance* unto mankind, from the Lord through His messenger, Malachi.

A similar *assurance* unto mankind, was sent by the Lord through His messenger Moses,—namely, "Your murmurings are heard of the Lord; your murmurings are not against us, say Moses and Aaron, but against the Lord" (Ex. xvi. 7). Said Christ, "The servant is not greater than his lord or master"; the words, "against the Lord," spoken by His servants Moses and Aaron unto the people at the time of this their chiding, bear testimony with Christ's words as to who is the rightful Dictator or Ruler.

Christ, our authoritative Exemplar, resorted to the temple on the Sabbath day, as was His custom. Christ wrought works of mercy upon the souls and bodies of men and the lower creatures on the Sabbath—taking care that they suffered not. Christ did the Father's work of love unto all living things; herein, God's mani-

fest benevolence inspires admiration, surely, and cherishing this inspired feeling, may thoughts devout picture upon heart and mind the perfection of God's righteousness, who says, "In such things I delight, saith the Lord," in being right through and through—the possession of which attributes, makes radiant the perfection of His character.

O! soul-cheering thought, that our perfect God and Benefactor saith unto us personally, "I have loved you with an everlasting love; continue ye in my love"; "henceforth I call you friends." "If ye love me, keep my commandments." "I am that bread which cometh down from Heaven, which if a man eat, he shall never die." "I am the bread of life,"—the water of life: "Whosoever will, let him take from the fountain of life freely." "Draw living waters from salvation's well, which if a man drink, he shall never be athirst." The only water which can quench the thirst attendant upon the sin-fever having for its subjects, mankind.

Feeling refreshed, through mingling with these soul-cheering associations with which the Word of God abounds, let us become "*fixed*" in our determination to "*abound* in every good word and work unto the daily praise of the Lord of Sabbaoth." Let us refrain from catering to the lesser self on His day of divine glory, and aim with diligence to have spiritual feast-

ing paramount to the luxurious self-indulgence, which lures only into dangerous by-paths, off from the safe Highway of the Sabbath which is guarded by the well-equipped forces of the King of kings, under whose marching orders we are proceeding, happy possessors of souls redeemed from dangers "seen and unseen"; the happy possessors in the prospectus of that which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive," that happiness which is laid up in store by Him who in Fatherly love hath said, "Keep thine heart with all diligence, for out of it are the issues of life"; by Him who would have us cultivate daily the excellences which He hath planted within us, namely, Faith, Hope, Charity, for without warm feelings in the *heart*, religion is not religion, but simply as "sounding brass, or a tinkling cymbal," "even though," saith St. Paul, "we were to speak with the tongues of men and of angels." Furthermore, let us become fixed in our determination simply to have our Sabbath table repasts substantial, that is, attended by as little care as is possible; the laborious part having been accomplished on the day previous, viz., Saturday; which latter-named day necessarily needs be for cooking and promiscuous minor adjustments (Ex. xvi. 23, 24). And aside to housekeeper friends, would say, can we not, my sisters, through dili-

gence, because of the mercies of God to us and ours, master all the bulk of household requirements before our "preparation-day" (Saturday) come, wherein we desire to provide for the comforts of the body for each series of Sabbath hours in advance of their dawn? I hear you respond willingly to this suggestion, because of your grateful appreciation of the great Creator's beneficence in giving six consecutive days for the more material business of life; and we will joy also in bringing within the grasp of childhood's mind this manifest generosity, hoping it may, early in life, put to flight their every feeling of discontent at surrendering our Benefactor's holy hours unto their legitimate uses.

We older, and consequently more heavily indebted recipients, feel to acknowledge that these holy hours are not a season for frivolity, for that would be contrary to Bible doctrine—contrary to the truths of Scriptural wisdom, which dictates that this should be kept a season of honest spiritual joy; a season of refreshment for the body, through the channel of relaxation from business cares, both for the housewife and domestic staff of helpers, and abroad in the industrial world for the father—bread provider, cash earner; and we repairing to the house of our reconciled Heavenly Father, the great Producer of all food, and also the Provider of

heavenly food—would, soliciting His approval and under His promised blessing, abide by His righteous restrictions, which He laid down emphatically for the rendering "glorious" of His, the Lord's Day: we thereby insuring clear sailing into the peace-giving harbor of the King of the universe, at the closing of each week, where in Sabbath habiliment,

"Heaven comes down our souls to greet":

First, giving us the passport for Faith's entrance into Sunday's holy atmosphere of joy, thanksgiving, and adoration—awarding, too, the Christ-procured privilege of presenting solicitations for our every need.

Secondly, where is given us, "for Christ's sake," the realization that "glory" does verily "crown the mercy-seat."

Thirdly, giving us, also, the "foreshadowing of the dawn of an eternal Sabbath," where the character of our Triune God will be fully "beheld" and appreciated, for *no clouds* of misty doubt will ever mar the happy companionship; therefore this "Eternity" will be needed wherein to render the praise and adoration due unto "Jesus, lover of our souls,"—unto God, the personification of love; unto the Spirit divine, our warning, guiding, all-sustaining "Light."

The renowned John Hall says, "He who would estimate *sin* aright, must *study* God's

holiness; and he who thinks justly of sin, appreciates the Saviour."

Again, by "repairing unto, by the frequenting of the house of our reconciled Heavenly Father," will our spiritual nature, which is termed the nobler element of man, be buoyed up by the Spirit of Christ, who will give unto those who ask in faith, the anchor of hope, to use on life's tempestuous sea; this "anchor" I would compare to spiritual food and drink, of which we—meaning every person—daily stand in need. Without *it*, we are leading a life of starvation, instead of partaking of that nectar of life which the one only true God holds out for individual acceptance; viz., the all-sustaining peace flowing from a sense of full "restoration" to the favor of our Maker—God, Sustainer, Benefactor, through the "shedding of the precious blood of Jesus," the idealized Paschal Lamb, for the remission of all acknowledged sin, actual and original, of commission and omission.

"Sin no more,
Thy soul is free,
Christ has died to ransom thee;
Now the *power* of sin is o'er,
Jesus bids thee—Sin no more!
Sin no more,
His blood hath bought,
Think on what His love hath wrought,

Sin no more,
O sin no more,
Jesus lives to keep thee pure,
If o'ertaken
He'll restore,
Saying, 'Go and sin no more.'"
(Gospel Hymns, No. 6, C. E. edition.)

"Take time to be holy,
Speak oft with thy Lord—
Abide in Him always
And feed on His word;
Make friends of God's children,
Help those who are weak,
Forgetting in nothing His blessing to seek.

"Take time to be holy,
Be calm in thy soul,
Each thought and each motive
Beneath His control;
Thus led by His Spirit
To fountains of love,
Thou soon shall be fitted
For service above."

"The chief end of man is to glorify God and enjoy Him forever" (Catechism).

"I will remember the years of the right hand of the Most High" (Psa. lxvii. 10). "So teach us to number our days, that we may apply our hearts unto wisdom" (Scripture).

I will remember His years, and will also remember Him, as being the Source of foun-

tains of love, the world of mankind being therewith blessed through His bestowment of the same; which fountains exhilarate by their cooling atmosphere, both (weary) saint and sinner —gladdening, too, the eye by reflections from the Sun of Righteousness of the beautifully pure character of Christ, the Holy One,—of Jesus, whom, knowing perfectly the direful depths of the darkness which sin imposeth, and the attendant sadness,—sympathizeth with all sinners, holding out unto them the hand of friendship, love, truth, for their help and acceptance. Some poet has designated the proffered gifts of friendship love, truth, thus:

"Three rays of Light from Heaven's throne."

Annexed we have a beauteous strain, originally sung, it is said, by one De Cobain:

"STRAIN."

"Iv'e found a Friend in Jesus, He's everything to me;
He's the fairest of ten thousand to my soul!
The 'Lily of the Valley' in Him alone I see
All I need to cleanse and make me fully whole.

"In sorrow He's my comfort, in trouble He's my stay—
He tells me every care on Him to roll;
He's the 'Lily of the Valley,' the bright and morning Star:
He's the fairest of ten thousand to my soul."

GOSPEL HYMN 224.

"I've found a Friend; oh, such a Friend,
He loved me ere I knew Him;
He drew me with the cords of love,
And thus, He bound me to Him;
And round my heart still closely twine
Those ties which naught can sever,
For I am His, and He is mine,
Forever and forever!"

"One little word for Jesus;
O speak, or sing or pray."

Luke vi. 47, 48: "Whosoever (saith Jesus) cometh unto me, and heareth my sayings, and doeth them, I will shew you to whom he is like; he is like a man which built a house and digged deep, and laid the foundation on a *rock;* and when the flood arose, the stream beat vehemently upon that house and could not shake it, for it was founded upon a Rock,"—eternal, and not upon the "shifting sands of time."

Our loving Triune God, we, individually, come before Thy mercy-seat, blood-bought for us, and pedestaled on the Rock of Ages; we come, thus happily privileged, praying for ourselves—Jesus ever making intercession—praying for all dear to us by family ties; for mankind in general; for our nation; for the rulers of all nations, and for us as parents, teachers, and all in authority,—asking of Thee, in Thine

own words: "Our Father who art in Heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done upon earth as it is in heaven; give us this day our daily bread; forgive us our debts, as we forgive our debtors; And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory forever and ever. Amen."

"Teach us to so number our days that we may apply our hearts unto wisdom." And may we hearken unto the message of Ezekiel xviii. 20, which soundeth forth the words, "The righteousness of the righteous shall be upon himself; and the wickedness of the wicked shall be upon himself." Ezekiel xviii. 21: "But, if the wicked shall turn from all his sins that he hath committed, and keep all my statutes, and that which is lawful and right, he shall surely live, he shall not die; all his transgressions that he hath committed, they shall not be mentioned unto him."

Behold with me, dear reader, the loveliness pervading the sentiment of the Scriptural quotation which we have just read—"not mentioned unto him"—no upbraidings in store for the "returned prodigal"; but we find in store, sympathy, in its height, depth, length, and breadth: we "will arise and go unto the Father."

The edict, "choose ye," gives strong inference of the privilege of free-will action; we know the

wages which sin offereth are death, in every sense of the word.

We will turn to David's Song of Thanksgiving (1 Chron. xvi. 7); in this same chapter we find that King David ordereth a choir to sing thanksgiving. Surely, "the Lord pitieth His children in their every conflict and delivereth them if they walk in His admonition"; our part is to give heed unto His voice, to obey it. "All things work together for the good of those who love God"; our part and privilege is to love Him.

"Start serving." Resist the will to sin. "Stop sinning." "With God, go even to sea; without God, go not over the threshold."

"My God, my Life, my Love,
To Thee, to Thee I call—
I cannot live if Thou remove,
For Thou art 'all in all'!
Not all the harps above
Can make an heavenly place
If God His residence remove,
Or but conceal His face."

"Come near me, O my Saviour,
Thy tenderness reveal:
Oh, let me know the sympathy
Which Thou for me dost feel."

"I need Thee every hour (moment)
Thine absence brings dismay;
But when the tempter hurls his darts
'Twere death with Thee away."

Thou—the Christ—art the hope of earth, and the joy of Heaven. "We need Christ in our heart and in our life."

"O safe to the Rock that is higher than I,
My soul in its conflicts and sorrows would fly:
So sinful, so weary, Thine, Thine would I be;
Thou blest Rock of Ages, I'm hiding in Thee."
(Gospel Hymn 232.)

Psa. xxxi. 2: "My strong Rock for a house of defense." Psa. cxxvii. 1: "Except the Lord build the house, they labor in vain that build it."

"What a Friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit!
Oh, what needless pain we bear!—
All because we do not carry
Everything to God in prayer."
(Gospel Hymn 29.)

"TRUE PRAYER is asking God for what we need; it should be humble, with confession of sin; it should plead God's promises, and should abound in praise." "For consider what great things He hath done for us." Psa. iv. 17: "Evening, morning, and at noon will I pray."

It has been well vouched for, and I think will not be gainsaid, that words expressive of truest

friendship unto bride and groom, the world over, are, "We wish for you that you daily pray together, reaping the attendant fullness of reward."

And O! that precious foundation upon which to build our highest hopes,—viz., an Holy Sabbath,—we all find, that, genuine morality hath it for foundation; even the same as hath genuine politeness, for foundation, viz., kindly feelings, or charity.

Dear reader, shall we hasten on, to the gathering in of many Scriptural references; to a gathering up, also, of the Pleas and Leaflets which have floated through Time's spiritual atmosphere, imparting exhilaration ecstatic—bearing, as they do, incense unto Nature's God; fruits are they of grateful homage unto the Lord, high over all, and for the promulgation of His honor; for a testimony unto the sanctity of the Lord's Day and for practical use thereon.

SCRIPTURE.

Gen. i. 31; Gen. ii. 1–4; Ex. xvi. 11–34; Ex. xx. 8–11; Ex. xxiv. 16; Ex. xxxi. 12–18; Ex. xxxiii. 9, 12–15; Ex. xxxiv. 21 (also the preceding twenty verses); Ex. xxxv. 1–5; Lev. xix. 1–4, 30; Lev. xxiii. 3; Lev. xxv. 17–22; Lev. xxvi. 2–46; Num. xv. 32–36; Deut. v. 12–15; Deut. xvi. 8th verse, the last clause; Neh. ix. 4–15; Neh. xiii. 15–22; Psa. l.; Psa. xcii.; Isa. i. 19, 20; Isa. li.

1–16; Isa. lvi. 2–8; Isa. lviii. 13–14; Isa. lxvi. 1, 2, 5, 9, 10, 12, 13, 14; Jer. xvii. 5–15, 19–27; Eze. xlvi. 1, 3, 12; Amos. viii. 5, 11, 12; Mal. iii. 16, 17; Matt. xii. 1–13, 50; Matt. xxviii. 1–20; Matt. ix. 15; Mark ii. 27, 28; Luke xiii. 10–17; John v. 1–29; Acts xi. 23; Acts xv. 21.

Warnings and reminders from Christ's lips: Luke iv. 1–18; Luke xxii. 39, 40, 41; The General Epistle of James, i. 12–25.

"By the mercies of God," said St. Paul in Romans xii. 1.

An earnest Psalm of Thanksgiving, 2 Sam. xxii., by "King David."

NUMBERS OF TRACTS.

No.	8,	18,	187,	336,	34,
No.	20,	37,	116,	191,	311,
No.	334,	352,	415,	502,	595,

etc., etc.

FINIS.

A PERSONAL REQUEST.

In closing, I would humbly solicit indulgence from all who peruse the foregoing "Conversational Plea," hoping merely that its borrowed ideal phrases and original paragraphs may add impetus to the stupendously great "Theme," that of keeping each Lord's Day holy unto an honest praise, and to the glory of Jehovah, who appointed it, at the dawn of Time, in love, as one of life's necessities, for the use of the masterpiece of His creative works, viz., mankind, and as a forecast of the Eternal Sabbath Rest.

And still buoyed up by hope in Christ, who is the Redemptive Power and Restorer, would *wish* for my "blade of straw in the current," overshadowed as it can but be by the "majestic fleet" in whose "wake" it has ventured unsolicited,—that it may pick up some jewel (a soul) for the crown of our Holy King Emmanuel, along the "shores of Time," bearing it unto its Owner, the Triune God; with reverence casting anchor, through faith in Scriptural truths, in "the Holy Sea of Glass" which God revealed in love for all nations and tongues, unto St. John the divine Revelator, *by whom* we are assured that it lieth within the realm of perfect

bliss before the Great White Throne of Him, the personification of holiness, "God in Three Persons, glorious Trinity," *from whom* alone cometh true happiness, through His dwelling within us,—and in whose service alone may be found the refreshment of true felicity, of true rest for heart, soul, mind; and of *whom* we would acquire the "art" of "meekness and lowliness of heart," which, if we cultivate "In His Name" and "For His Sake," in the spirit of gratitude, will bring "rest unto the soul," saith the All-wise Teacher.

"Every good and every perfect gift cometh down from above, from the Father of Lights, with whom is no variableness, neither shadow of turning."

Psa. lxvii. 8, 9: "Bless our God, ye people, and make the voice of His praise to be heard, which holdeth our soul in life, and suffereth not our feet to be moved."

"Talk ye of all His wondrous works."

"He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love.

"Let men their songs employ;
While fields and floods,
Rocks, hills, and plain
REPEAT the sounding JOY."

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